

WANTED.

WANTED—Fathers at 173 E. Washington st. 10 s.

WANTED—To let, 3 furnished rooms; 42 Mass. ave.

WANTED—A 15-hall pool table at 152 E. Washington st.

WANTED—Sew your own with Diamond Cough Syrup.

WANTED—Good girl to do general housework at 60 South Ave.

WANTED—You to get your wooden ware at 53 North Illinois st.

WANTED—A few more boarders at \$3 a week. 132 N. Tennessee st.

WANTED—A good hand with small family at 203 West Vermont st.

WANTED—Sewing machines, all kinds, for cash. Apply at 148 E. Washington st.

WANTED—Gentlemen boarders for good single and double rooms; 120 East Market.

WANTED—You to get clothes from at Wood-ens Ware Store, 33 North Illinois st.

WANTED—A first-class milliner at the Parian millinery store, 44 North Illinois st.

WANTED—To sell fine parlor and bed room, cheap; address Parian, this office.

WANTED—Two good wood turners; call at New York Furniture Factory, 213 S. Penn. st.

WANTED—German girl to do general housework in small family; 224 N. Delaware st.

WANTED—Repairing on carriage done promptly and well at Heller's, 26 and 32 S. Tennessee st.

WANTED—Family horse and carriage, or either, and cash; must be cheap; address D., this office.

WANTED—Good grocer to purchase odds and ends of groceries; call at 153 E. Washington st.

WANTED—\$3,000 at 5 percent. Good mortgage security given. Address C., this office.

WANTED—A girl for general housework; must be German or Swedish; call at 216 North Duane st.

WANTED—By German girl, situation to do general housework in small family; call 153 North Duane st.

WANTED—A dishwasher at 76 East Market st.; male.

WANTED—German girl; must be a first-class cook; best of references required. Apply 310 Mass. ave.

WANTED—To trade a new coal stove and reservoir for wood stove, same kind; 224 West Vermont st.

WANTED—Everybody to stop at Lane Bros. Pharmacy, 15 E. Wash. to buy their cigars; best brands.

WANTED—Low land; will pay cash or trade for good Iowa land. Address P. H. Fitzgerald, 72 E. Wabash.

WANTED—All kinds household goods and other valuables at 178 West Washington st. Call and see us.

WANTED—Collections; notary; desperate claims a specialty. C. E. Joella, 35 Vance Block, to this office.

WANTED—Situation as job pressman; can give best references; salary \$5 per week; address C. E. Joella, 35 Vance Block.

WANTED—See 4th page advertisement of Jefferson's, cold and headache cure.

WANTED—To trade good station for small or medium sized driving team. Address W. D. Monnet, Covington, Ind.

WANTED—To sell 12 acres of choice garden land, cheap; 2 1/2 miles south of Washington, Ind. Call at 224 East Market.

WANTED—Everybody to call at the stove store of Johnson Bros. for bargains, as everything will be sold at cash.

WANTED—Wash and two pool, look stylish, noisless sewing machine, 44 Indiana ave.

WANTED—Agents to sell our new and standard clothes on ladies and complete line of W. D. corner Illinois and Kentucky ave.

WANTED—Persons who own us to call and pay their bills. P. H. & J. H. Jackson.

WANTED—A situation by a good, first-class girl to do general housework in private family; call Monday or Tuesday at 625 North Mississippi street.

WANTED—A good German nurse girl of about 15 years of age; only one who can come well recommended need apply; 555 Madison avenue.

WANTED—Gentlemen and ladies to study Shakespearean character with object of organizing company. Address J. L. Sanford, city.

WANTED—3 rooms with a private family, suitable for housekeeping, by man and wife; references exchanged; call at address 41 North Illinois st.

WANTED—Removals, change of residence or dissolution, from January 15 to March 1; address R. L. Polk & Co., City Directory office, Southern building.

WANTED—A party to occupy one-half of store on Washington street; best business part of the city; suitable for ladies' business. Address Want, this office.

WANTED—Lady or gentlemen solicitors to take orders for "The American Standard" salary or commission paid; will give security for money and pay salary. T. H. S., News office.

WANTED—Situation by a French cookman; had experience 15 years in the line of taking care of horses and carriages; a good driver and can give good references; address Coachman, News office.

WANTED—Every one to get the Photo-Chrome Instruction Book, full and complete, showing how to make photo paintings on convex glass; price 15c. Address T. L. Lennox, 85 N. Mississippi st.

WANTED—Live agents for "Life, Travel and Public Service of Bayard Taylor" will sell this book. Copies at office to publishers, Fred. L. Horton & Co., 65 East Market st., Indianapolis.

WANTED—Energetic ladies and gentlemen of good address, well educated to solicit for "The Wonderful World of Geography" and large wages to be made; apply to Fred. L. Horton & Co., 65 East Market st.

WANTED—Agents through the country and in country towns to take subscriptions for the best weekly paper for the money in Indiana; address Cash Commission, 150 N. Delaware st.

WANTED—R. E. Stephens.

Serving Machine Repairing Office, 19 Mass. ave.

Don't have your machines broken up by traveling men.

Have them repaired by one of experience.

Needles and supplies for any machine.

25c for 10 best choice family flour.

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INDIANAPOLIS, SATURDAY EVENING, FEBRUARY 15, 1879.

RELIGIOUS NOTICES.

CENTRAL CHRISTIAN CHURCH—Corner Delaware and Ohio streets. Elder U. C. Brewer will preach to-morrow at 10:30 a. m. and 7:30 p. m. Sunday school at 2:30 p. m.

BUTLER CHRISTIAN CHURCH—On Fletcher avenue, near Cedar street. Preaching to-morrow at 10:30 a. m. by W. H. Harmon, Sunday school at 9 a. m. Jasper Flinn, superintendent.

FIRST BAPTIST CHURCH—North-east corner of Pennsylvania and New York streets. Services at 10:30 a. m. and 7:30 p. m. The pulpit will be occupied by Rev. W. W. Everts, D. D., of Chicago.

M. C. A. HALL—No. 38 North Illinois street. Services of song and Bible readings from 7 to 8 o'clock, when the meeting closes. Services of song a specialty under a competent leader. All cordially invited.

ENGLISH LUTHERAN CHURCH—Corner of North Pennsylvania and Walnut streets. Services in this church to-morrow morning at 10:30 o'clock, and in the evening at 7:30 o'clock by Rev. O. Brown. Sabbath school at 2 p. m.

METHODIST CONGREGATIONAL CHURCH—South side of St. Clair street, near East. Rev. N. A. Hyde, D. D., pastor. Preaching to-morrow at 10:30 o'clock, and in the evening at 7:30 o'clock. Sabbath school at 2 p. m. Strangers cordially invited.

UNITED CHURCH—Corner Tennessee and Michigan streets. Rev. George W. Cooke, pastor. Morning service at 11. Subject: "Is there any truth in Christianity?" At 3:30 p. m. will be given a lecture on "Romanism." In the evening, 7:30 o'clock, on the same subject. All are cordially invited.

M. C. A. Services will be held on the Sabbath under the auspices of the M. C. A. at 9 a. m., Station house and jail; 2 p. m., Sunday school at Association Hall; 2:30 p. m., Hospital and Colored Orphan Asylum; 3 p. m., Home for the aged; 4 p. m., Home for the Friendless, Surgical Institute.

SECOND PRESBYTERIAN CHURCH—Corner of Pennsylvania and Vermont streets. Rev. William Allen Bartlett, D. D., pastor. Preaching to-morrow at 10:30 o'clock, and in the evening at 7:30 o'clock. Sabbath school at 2 p. m. Prayer meeting Sabbath morning at 9:30 and Thursday evening at 7:30. All are cordially invited to attend these services.

FIRST PRESBYTERIAN CHURCH—South-east corner Pennsylvania and New York streets. Rev. Myron W. Reed, pastor. Preaching to-morrow at 10:30 o'clock, and in the evening at 7:30 o'clock. Sabbath school at 2 p. m. Prayer meeting on Thursday evening. All are cordially invited to attend these services.

GRAND OPERA HOUSE FREE LECTURES—Rev. George W. Cooke, of Unity church, will give his second lecture to-morrow on the Great Unsettled Subject: "Romanism." House open at 3 o'clock; lecture will begin at 3:15, and the lecture promptly at 3:30. All inquirers concerning religious subjects cordially invited.

CALVARIAN STREET M. E. CHURCH—Corner of North and California streets. Rev. T. G. Barrett, pastor. Sabbath meeting at 9 a. m. Preaching at 10:30 a. m. and 7:30 p. m. Sabbath school at 2 p. m. Social meeting at 6 p. m. and prayer meeting at 7:30 p. m. Subject: "The Deeds and the Lessons." Usual to seat strangers. A cordial welcome to all.

ROBERTS PARK M. E. CHURCH—On the corner of the corner of Adams and Elm streets. Rev. J. H. Bayless, D. D., pastor. Preaching to-morrow morning and evening by the pastor. Evening subject: "Romanism." House open at 3 o'clock; lecture will begin at 3:15, and the lecture promptly at 3:30. All inquirers concerning religious subjects cordially invited.

THIRD PRESBYTERIAN CHURCH—On the corner of Illinois and Ohio streets. Rev. Robert W. Reed, pastor. Preaching to-morrow at 10:30 o'clock, and in the evening at 7:30 o'clock. Sabbath school at 2 p. m. Prayer meeting on Thursday evening. All are cordially invited to attend these services.

OLIVE BRANCH CHRISTIAN CHURCH—S. E. corner of Madison and Meridian streets. Rev. W. C. Webb, pastor. General class meeting at 9 a. m. on Sunday, Feb. 16, at 10:30 a. m. and 7:30 p. m. Subject: "The Lamb of God." House open at 3 o'clock; lecture will begin at 3:15, and the lecture promptly at 3:30. All inquirers concerning religious subjects cordially invited.

TRINITY REFORMED EPISCOPAL CHURCH—Corner of North and California streets. Rev. D. M. D. D., pastor. Services Sunday at 10:30 a. m. and at 7:30 p. m. Rev. W. C. Webb, pastor. Preaching to-morrow at 10:30 o'clock, and in the evening at 7:30 o'clock. Sabbath school at 2 p. m. Prayer meeting on Thursday evening. All are cordially invited to attend these services.

GRACE P. CHURCH—Corner Pennsylvania and St. Joseph streets. Rev. J. H. Bayless, D. D., pastor. Preaching to-morrow at 10:30 o'clock, and in the evening at 7:30 o'clock. Sabbath school at 2 p. m. Prayer meeting on Thursday evening. All are cordially invited to attend these services.

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CARPETS, Wall Paper, Etc.,

Advertisements, first page, five cents a line for each day. Second page, four cents a line for each day. Third page, three cents a line for each day. Fourth page, two cents a line for each day. Fifth page, one cent a line for each day. Sixth page, one cent a line for each day. Seventh page, one cent a line for each day. Eighth page, one cent a line for each day. Ninth page, one cent a line for each day. Tenth page, one cent a line for each day. Eleventh page, one cent a line for each day. Twelfth page, one cent a line for each day. Thirteenth page, one cent a line for each day. Fourteenth page, one cent a line for each day. Fifteenth page, one cent a line for each day. Sixteenth page, one cent a line for each day. Seventeenth page, one cent a line for each day. Eighteenth page, one cent a line for each day. Nineteenth page, one cent a line for each day. Twentieth page, one cent a line for each day. Twenty-first page, one cent a line for each day. Twenty-second page, one cent a line for each day. Twenty-third page, one cent a line for each day. Twenty-fourth page, one cent a line for each day. Twenty-fifth page, one cent a line for each day. Twenty-sixth page, one cent a line for each day. Twenty-seventh page, one cent a line for each day. Twenty-eighth page, one cent a line for each day. Twenty-ninth page, one cent a line for each day. Thirtieth page, one cent a line for each day. Thirty-first page, one cent a line for each day. Thirty-second page, one cent a line for each day. Thirty-third page, one cent a line for each day. Thirty-fourth page, one cent a line for each day. Thirty-fifth page, one cent a line for each day. Thirty-sixth page, one cent a line for each day. Thirty-seventh page, one cent a line for each day. Thirty-eighth page, one cent a line for each day. Thirty-ninth page, one cent a line for each day. Fortieth page, one cent a line for each day. Forty-first page, one cent a line for each day. Forty-second page, one cent a line for each day. Forty-third page, one cent a line for each day. Forty-fourth page, one cent a line for each day. Forty-fifth page, one cent a line for each day. Forty-sixth page, one cent a line for each day. Forty-seventh page, one cent a line for each day. Forty-eighth page, one cent a line for each day. Forty-ninth page, one cent a line for each day. Fiftieth page, one cent a line for each day. Fifty-first page, one cent a line for each day. Fifty-second page, one cent a line for each day. Fifty-third page, one cent a line for each day. Fifty-fourth page, one cent a line for each day. Fifty-fifth page, one cent a line for each day. Fifty-sixth page, one cent a line for each day. Fifty-seventh page, one cent a line for each day. Fifty-eighth page, one cent a line for each day. Fifty-ninth page, one cent a line for each day. Sixtieth page, one cent a line for each day. Sixty-first page, one cent a line for each day. Sixty-second page, one cent a line for each day. Sixty-third page, one cent a line for each day. Sixty-fourth page, one cent a line for each day. Sixty-fifth page, one cent a line for each day. Sixty-sixth page, one cent a line for each day. Sixty-seventh page, one cent a line for each day. Sixty-eighth page, one cent a line for each day. Sixty-ninth page, one cent a line for each day. Seventieth page, one cent a line for each day. Seventy-first page, one cent a line for each day. Seventy-second page, one cent a line for each day. Seventy-third page, one cent a line for each day. Seventy-fourth page, one cent a line for each day. Seventy-fifth page, one cent a line for each day. Seventy-sixth page, one cent a line for each day. Seventy-seventh page, one cent a line for each day. Seventy-eighth page, one cent a line for each day. Seventy-ninth page, one cent a line for each day. Eightieth page, one cent a line for each day. Eighty-first page, one cent a line for each day. Eighty-second page, one cent a line for each day. Eighty-third page, one cent a line for each day. Eighty-fourth page, one cent a line for each day. Eighty-fifth page, one cent a line for each day. Eighty-sixth page, one cent a line for each day. Eighty-seventh page, one cent a line for each day. Eighty-eighth page, one cent a line for each day. Eighty-ninth page, one cent a line for each day. Ninetieth page, one cent a line for each day. Ninety-first page, one cent a line for each day. Ninety-second page, one cent a line for each day. Ninety-third page, one cent a line for each day. Ninety-fourth page, one cent a line for each day. Ninety-fifth page, one cent a line for each day. Ninety-sixth page, one cent a line for each day. Ninety-seventh page, one cent a line for each day. Ninety-eighth page, one cent a line for each day. Ninety-ninth page, one cent a line for each day. One hundred page, one cent a line for each day.

New Goods, Full Stock, Latest Styles, Choice Patterns and Low Prices.

A. L. WRIGHT & CO.,
(Successors to Adams, Manure & Co.)

The Indianapolis News is published every afternoon, except Sunday, at the office, No. 33 East Market street.

Price—Two cents a copy. Sent by carriers in any part of the city, ten cents a week; by mail, postage paid, fifty cents a month; \$5 a year.

The Weekly News is published every Wednesday. Price, \$1 a year, postage paid.

Advertisements, first page, five cents a line for each day. Second page, four cents a line for each day. Third page, three cents a line for each day. Fourth page, two cents a line for each day. Fifth page, one cent a line for each day. Sixth page, one cent a line for each day. Seventh page, one cent a line for each day. Eighth page, one cent a line for each day. Ninth page, one cent a line for each day. Tenth page, one cent a line for each day. Eleventh page, one cent a line for each day. Twelfth page, one cent a line for each day. Thirteenth page, one cent a line for each day. Fourteenth page, one cent a line for each day. Fifteenth page, one cent a line for each day. Sixteenth page, one cent a line for each day. Seventeenth page, one cent a line for each day. Eighteenth page, one cent a line for each day. Nineteenth page, one cent a line for each day. Twentieth page, one cent a line for each day. Twenty-first page, one cent a line for each day. Twenty-second page, one cent a line for each day. Twenty-third page, one cent a line for each day. Twenty-fourth page, one cent a line for each day. Twenty-fifth page, one cent a line for each day. Twenty-sixth page, one cent a line for each day. Twenty-seventh page, one cent a line for each day. Twenty-eighth page, one cent a line for each day. Twenty-ninth page, one cent a line for each day. Thirtieth page, one cent a line for each day. Thirty-first page, one cent a line for each day. Thirty-second page, one cent a line for each day. Thirty-third page, one cent a line for each day. Thirty-fourth page, one cent a line for each day. Thirty-fifth page, one cent a line for each day. Thirty-sixth page, one cent a line for each day. Thirty-seventh page, one cent a line for each day. Thirty-eighth page, one cent a line for each day. Thirty-ninth page, one cent a line for each day. Fortieth page, one cent a line for each day. Forty-first page, one cent a line for each day. Forty-second page, one cent a line for each day. Forty-third page, one cent a line for each day. Forty-fourth page, one cent a line for each day. Forty-fifth page, one cent a line for each day. Forty-sixth page, one cent a line for each day. Forty-seventh page, one cent a line for each day. Forty-eighth page, one cent a line for each day. Forty-ninth page, one cent a line for each day. Fiftieth page, one cent a line for each day. Fifty-first page, one cent a line for each day. Fifty-second page, one cent a line for each day. Fifty-third page, one cent a line for each day. Fifty-fourth page, one cent a line for each day. Fifty-fifth page, one cent a line for each day. Fifty-sixth page, one cent a line for each day. Fifty-seventh page, one cent a line for each day. Fifty-eighth page, one cent a line for each day. Fifty-ninth page, one cent a line for each day. Sixtieth page, one cent a line for each day. Sixty-first page, one cent a line for each day. Sixty-second page, one cent a line for each day. Sixty-third page, one cent a line for each day. Sixty-fourth page, one cent a line for each day. Sixty-fifth page, one cent a line for each day. Sixty-sixth page, one cent a line for each day. Sixty-seventh page, one cent a line for each day. Sixty-eighth page, one cent a line for each day. Sixty-ninth page, one cent a line for each day. Seventieth page, one cent a line for each day. Seventy-first page, one cent a line for each day. Seventy-second page, one cent a line for each day. Seventy-third page, one cent a line for each day. Seventy-fourth page, one cent a line for each day. Seventy-fifth page, one cent a line for each day. Seventy-sixth page, one cent a line for each day. Seventy-seventh page, one cent a line for each day. Seventy-eighth page, one cent a line for each day. Seventy-ninth page, one cent a line for each day. Eightieth page, one cent a line for each day. Eighty-first page, one cent a line for each day. Eighty-second page, one cent a line for each day. Eighty-third page, one cent a line for each day. Eighty-fourth page, one cent a line for each day. Eighty-fifth page, one cent a line for each day. Eighty-sixth page, one cent a line for each day. Eighty-seventh page, one cent a line for each day. Eighty-eighth page, one cent a line for each day. Eighty-ninth page, one cent a line for each day. Ninetieth page, one cent a line for each day. Ninety-first page, one cent a line for each day. Ninety-second page, one cent a line for each day. Ninety-third page, one cent a line for each day. Ninety-fourth page, one cent a line for each day. Ninety-fifth page, one cent a line for each day. Ninety-sixth page, one cent a line for each day. Ninety-seventh page, one cent a line for each day. Ninety-eighth page, one cent a line for each day. Ninety-ninth page, one cent a line for each day. One hundred page, one cent a line for each day.

THE DAILY NEWS.

SATURDAY, FEBRUARY 15, 1879.

The Indianapolis News has the largest circulation of any daily paper in Indiana.

The following was the bona fide issue of The News for the week ending Feb. 14:

Saturday, February 8	10,895
Sunday, " 9	11,136
Monday, " 10	10,956
Tuesday, " 11	10,850
Wednesday, " 12	10,620
Thursday, " 13	10,620
Friday, " 14	10,464
Daily average, 10,744	61,461

W. J. RICHARDS, Adv. Manager.
Subscribed and sworn before me this 15th day of February, 1879.
JAMES GREENE, Notary Public.

COUNTY expenses and taxes must be reduced.

Nobody is talking about Gen. Sherman for president.

There will be no extra session of congress if the president can prevent it.

Butler wants to pension the Confederate soldiers. Butler wants prominence and votes.

A communication on the way to reduce court expenses, published elsewhere, should be read.

The county commissioners say they won't build a jail if the people don't want it. They won't build one then.

The people of Marion county will have all they can do to pay their debts and keep up expenses, without getting any more "valuable improvements."

The abolition of the fourth superior court and the consolidation of the circuit and criminal courts will save a great deal of money, and not injure the interests of business in the least.

The idea of paying sheriffs as much to board prisoners as would be charged at a good hotel, is preposterous. If justice is done the people by their representatives, Major Gordon's bill will be passed immediately.

Allegheny county, Pennsylvania, is besieging the state legislature for payment of losses by the railroad strike riot. The amount asked is about four million dollars, and sentiment is about evenly divided as to whether it should be paid or not. The Philadelphia Record, with its accustomed ability, opposes the payment. It says:

By usages which were the foundation of English justice, the Anglo-Saxon hundred was held to be responsible for injuries resulting from the conduct of any portion of its freemen. This principle forms the very groundwork of local government. . . . The drift of public affairs has, of late, been in the direction of destroying the responsibility of local government, and the passage of the riot-damages bill now before the legislature will simply increase this baleful tendency.

There is much force in this argument. Applied to the government of Pennsylvania it should prevail. If Allegheny county or the city of Pittsburgh undertakes to do its own policing, it should stand by any failure. But the question arises here, if the state assumes its right of police power and compels cities to submit to it as is proposed by the metropolitan police bill before the Indiana legislature, will not the state be responsible for any losses like that from the riot in Pittsburgh or from any other cause? Logic says yes, and it is likely law would say so too. If the state undertakes to police this or any other city, it may be responsible for any damages done.

The decision of the supreme court sustaining the penal act against polygamous marriages has had the effect to stimulate such marriages in Utah, as the Salt Lake Turks delighted in their defiance of the United States government. The Cincinnati Gazette has direct information of this, and also of the fact that the saints take special care in their convalescence to declare their hatred to the national government. They look upon Mormonism as having already struck deep and strong in the western soil, and with organized immigration from the old world and systematic colonization here they expect to secure a group of new states in the great central basin which shall be a Mormon empire. It has been demonstrated that the power of organized immigration and systematic colonization which they have practiced so long and so well, more than counteracts the natural gentle emigration, and the influence of civilization it brings. Even with the stimulus of silver mining Mormonism has outstripped civilized settlement, and waded fat in the face of the influence which with the opening of the Pacific road were expected to "civilize out" the lustful legacy of Brigham Young. The submission to the laws of the United States and the doleful plea against diabolism, which was taken up and chorused at the white house, by the women suffragists, was sound and fury, signifying nothing.

The plural wives and illegitimate children have no notion of being rid of their condition; Mormonism has no notion of submission, but looks with confidence to a future of continued immunity and continued increase and power.

Decay in the Church.

In Chicago, not long ago, the Rev. Mr. Sullivan, of Trinity Protestant Episcopal church, resigned his charge. He gave some minor reasons, such as related to the system of singing and the financial condition of the church, but his chief objection was that the members did not attend the services of the church. On this point he said:

How comes it to pass that substantially the only benefit reaped from the presence of Christian churches, built and supported at incredible expense, is one service held in each on Sunday morning, attended by a small congregation, at the best, very irregularly, the building being abandoned to dust and silence for the remainder of the week? What theories others have to offer I know not. To my mind it is clear that one cause adequately solves the problem. It is the result of an intense soul-absorbing, all-pervading mammonism, which is honey-combing the religion of this people through and through, and which, while not openly denying God's existence, or the duty of obeying and worshipping him, reduces that worship to the lowest possible minimum consistent with a maintenance of the tokens of outward respect. This is the radical cause of the evil we deplore. The spirit of an intense worldliness has so completely possessed and impregnated the public mind that the man who, if given his choice between the kingdom of heaven and a well secured fortune, should choose the former, would be almost universally regarded as a lunatic. Religion, as compared with the making of money, has well-nigh ceased to have any practical value. Its value is only in the way of a mere convenience, and many more thrust altogether out of sight.

That this is a true bill the response of many a weary and discouraged minister will testify, and hundreds of church members everywhere corroborate; while for an end of all discussion people can look for themselves. A church in this city that has an enrolled membership of over three hundred, perhaps over five hundred, mustered sixteen at a recent Sunday evening service. The pastor is an earnest man who preaches the pure word of God. Those more familiar with this case may be able to give an explanation of it. But taking it as an example we doubt if any explanation can be given that will justify it. Mr. Sullivan puts the cause of this state of things in "an intense soul-absorbing all-pervading mammonism," which may be granted as true, but this is rather a secondary cause. Why is there this intense, soul-absorbing, all-pervading mammonism? Wherein has the church failed to do its duty?—for it must have failed somewhere. Christianity doesn't breed mammonism. It is antagonistic to it. The two can not exist in the same place. "Ye can not serve God and Mammon."

If the church had served God, mammonism could have found no foothold within it. That it has found such foothold is proof that the church has not served God. Wherein has it departed? We do not undertake to answer this here, but suggest to those whom it concerns that there is a general and special cause, each pure in its origin and well meant in its purpose, which have worked to this end. To state them broadly and briefly the general cause was a resultant of the impulse which gave evangelical Christianity its new birth; which wrought the reformation. In the system which had then been Christianity, so called, a reproach, "form" was the cloak that covered a multitude of sins. Grace had given way to law. Performance had supplanted purpose. Worship had come to be a matter of so many genuflections and responses, and sin a matter of so much money and service.

In the effort to restore spirituality there was a necessary abjuration of everything connected with the old system. What the image-breakers of the Netherlands did in fact was done in spirit all through Protestantism and continuously; and churches became four bare walls and a roof, and worship a decorous silence on the part of the people in keeping with its spirituality, while the minister preached "the pure word of God." The inevitable tendency of this must be, and the result has been, to make the minister the one active participant in worship and the people witnesses of it. The sequence is that the minister has been looked to provide the elements of worship from Sunday to Sunday, while the people looked on and pronounced it good or bad as it seemed to them. The tendency of this has been to make worship a performance by the preacher, and to it has been brought the adventitious aids of all sorts of "special attractions" which the world may see advertised from week to week. To show how thoroughly this has become the conception of worship among church members, reference to the common gauge only is needed: "How did you like the sermon to-day?"

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CURRENT COMMENT.

If vindication means renomination, the democrats are in for it; for certainly Mr. Tilden has not been vindicated by any testimony before the Potter committee.

Peter Cooper's birthday, February 12, was his eighty-ninth. All New York united in congratulating him. "Do you know," said a gentleman whose hair is almost as white as that of the friend of whom he was speaking, "that Peter Cooper has given an education and the means of making a livelihood by the use of their higher faculties to nearly thirty thousand men and women, while other thousands have been employed by him during his long and successful business life, in the humblest labor to which they were fitted. If I could say, as Mr. Cooper can, 'bread have I put into the mouths of thousands, and food have I given to the brains of as many more,' I would be the proudest man in America, sir."

There is a rumor which does not cease, that Senator Howe will be appointed to the Berlin mission. The truth of this is very much to be doubted. Even a mild-mannered administration could not do that much dirt.

The electoral vote of 1884 on the supposed result of the census of 1880 will be: Eastern and middle states 124; western states 173; southern states 138. The solid south will cease to mean anything. The west looms up.

The returns of the New York customs house, which means about two thirds of the business of the country, shows the imports for January this year to be \$25,657,428; for January last year, \$24,628,680. The exports for the same month this year were \$23,033,428; for the same month last year, \$23,182,992. So there is a steady decline of exports and increase of imports. The cause of the former may be in part the bad weather, which interfered with western transportation.

The population of the English colonies in South Africa is 2,500,000, of which 2,000,000 are blacks.

You may bring a horse to water, but you can't make him drink, and no statute can compel men who have sworn, let him be, to terms that are not satisfactory to them. If the legislature saw fit to pass a law declaring that henceforth no interest could be collected on loans in Missouri, it would simply put an end to the business of money-lending in the state. It might be hard on the lenders, but there is a general and special cause, each pure in its origin and well meant in its purpose, which have worked to this end. To state them broadly and briefly the general cause was a resultant of the impulse which gave evangelical Christianity its new birth; which wrought the reformation. In the system which had then been Christianity, so called, a reproach, "form" was the cloak that covered a multitude of sins. Grace had given way to law. Performance had supplanted purpose. Worship had come to be a matter of so many genuflections and responses, and sin a matter of so much money and service.

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How comes it to pass that substantially the only benefit reaped from the presence of Christian churches, built and supported at incredible expense, is one service held in each on Sunday morning, attended by a small congregation, at the best, very irregularly, the building being abandoned to dust and silence for the remainder of the week? What theories others have to offer I know not. To my mind it is clear that one cause adequately solves the problem. It is the result of an intense soul-absorbing, all-pervading mammonism, which is honey-combing the religion of this people through and through, and which, while not openly denying God's existence, or the duty of obeying and worshipping him, reduces that worship to the lowest possible minimum consistent with a maintenance of the tokens of outward respect. This is the radical cause of the evil we deplore. The spirit of an intense worldliness has so completely possessed and impregnated the public mind that the man who, if given his choice between the kingdom of heaven and a well secured fortune, should choose the former, would be almost universally regarded as a lunatic. Religion, as compared with the making of money, has well-nigh ceased to have any practical value. Its value is only in the way of a mere convenience, and many more thrust altogether out of sight.

That this is a true bill the response of many a weary and discouraged minister will testify, and hundreds of church members everywhere corroborate; while for an end of all discussion people can look for themselves. A church in this city that has an enrolled membership of over three hundred, perhaps over five hundred, mustered sixteen at a recent Sunday evening service. The pastor is an earnest man who preaches the pure word of God. Those more familiar with this case may be able to give an explanation of it. But taking it as an example we doubt if any explanation can be given that will justify it. Mr. Sullivan puts the cause of this state of things in "an intense soul-absorbing all-pervading mammonism," which may be granted as true, but this is rather a secondary cause. Why is there this intense, soul-absorbing, all-pervading mammonism? Wherein has the church failed to do its duty?—for it must have failed somewhere. Christianity doesn't breed mammonism. It is antagonistic to it. The two can not exist in the same place. "Ye can not serve God and Mammon."

If the church had served God, mammonism could have found no foothold within it. That it has found such foothold is proof that the church has not served God. Wherein has it departed? We do not undertake to answer this here, but suggest to those whom it concerns that there is a general and special cause, each pure in its origin and well meant in its purpose, which have worked to this end. To state them broadly and briefly the general cause was a resultant of the impulse which gave evangelical Christianity its new birth; which wrought the reformation. In the system which had then been Christianity, so called, a reproach, "form" was the cloak that covered a multitude of sins. Grace had given way to law. Performance had supplanted purpose. Worship had come to be a matter of so many genuflections and responses, and sin a matter of so much money and service.

In the effort to restore spirituality there was a necessary abjuration of everything connected with the old system. What the image-breakers of the Netherlands did in fact was done in spirit all through Protestantism and continuously; and churches became four bare walls and a roof, and worship a decorous silence on the part of the people in keeping with its spirituality, while the minister preached "the pure word of God." The inevitable tendency of this must be, and the result has been, to make the minister the one active participant in worship and the people witnesses of it. The sequence is that the minister has been looked to provide the elements of worship from Sunday to Sunday, while the people looked on and pronounced it good or bad as it seemed to them. The tendency of this has been to make worship a performance by the preacher, and to it has been brought the adventitious aids of all sorts of "special attractions" which the world may see advertised from week to week. To show how thoroughly this has become the conception of worship among church members, reference to the common gauge only is needed: "How did you like the sermon to-day?"

"Didn't like it at all; awful dull."

Or, "Fine; splendid sermon."

That is worship of God, is good or bad, according as the minister may have been sick or well during the week, and performs acceptably or not. In other words, worship has come to be a matter of entertainment. This is a double-edged evil. It whets the appetite of the people for performances to suit their taste, and hence no cry is commoner than that which "doesn't want musty old religion," but something "adapted to the present day," something pretty and sympathetic that will twirl the mouth or the eyelids, bringing a smile or tear, as shall be most suitable. On the other hand, it drives the minister into catering to his congregations, as any performer does to his audiences. The vast evil this is to preacher and people, we leave for those to consider who are immediately concerned with it, as we do the remedy.

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